

The Baptism of the Holy Spirit

There is much discussion and confusion concerning the baptism of the Holy Spirit. Some say that one cannot be saved unless he is baptized with the Holy Ghost as evidenced by speaking in tongues. Some say that the baptism of the Holy Spirit is not given today. Let's "rightly divide the word of truth" in the Bible.

The Promise of Baptism of the Holy Spirit Given to the Apostles John 13, 14, 15 & 16: These chapters are often misunderstood because people pay no attention to the context. During this sermon pay attention to:

1. Who is speaking and

2. Who is being spoken to. It is Jesus' last night with His disciples, therefore, pay close attention when He says "you".

He is speaking to the apostles, and He is not speaking to YOU the reader.

As in these examples He told the Apostles:

John 14:14 If ye shall ask any thing in my name, I will do [it].

John 14:26 But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

John 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give [it] you.

Clearly these are promises given to the Apostles and the Apostles only. They had special powers of inspiration to preach and write without error the New Testament.

These are powers that other disciples and ordinary Christians like you and me do not have or need since God's final revelation to man was completed I Cor. 13:10.

Jesus is God, He knows what He is saying when Jesus is speaking to us or you, the reader, he says:

"... he that", or "... a man" or "... any man".

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [*then*], Shew us the Father?

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Other Promises made to the apostles were made to them not us such as cf:

Mark 16:17-20 And these signs shall follow them that believe;

Who are the “them that believe;” in that verse 17? The antecedent of them that believe is verse 14,

Mark 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Thus, the promises contained in Mark’s account of the Great Commission are again for the apostles.

Mark 16:17-20 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with [*them*], and confirming the word with signs following. Amen.

“These promises really explain the purpose of the baptism of the Holy Spirit being administered to the apostles.

For practical purposes here, we are making that purpose two-fold:

- (1) To equip the apostles with divine inspiration of the Holy Spirit for preaching Christ and for writing the New Testament without errors and mistakes; and**
- (2) To give them miraculous power which would serve as “signs” and “credentials” that these men were sent and approved of God as the chosen**

instruments through whom the New Testament revelation was being made known.”

On Pentecost: The Apostles and The Apostles Only are Baptized with Holy Spirit: Prior to that event “Baptism of the Holy Spirit” is mentioned only once before in the New Testament when John the baptizer tells us it is to come.

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Power key Word).

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 1:20-26 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick (office) let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all [*men*], shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The vacancy of Judas was filled. The qualifications to be an apostle are listed: Apostles must be eye ball witnesses of the ministry of John the Baptist and the whole ministry of Jesus plus the death, burial and resurrection of Jesus.

Therefore the office of Apostle is not transferrable to others, it cannot be handed down from generation to generation and there is no such thing as an Apostle today.

Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The chapter and verse divisions that we have today were not in the original Bible. Here between Acts 1 & 2 we have an unfortunate chapter break.

Act 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts 2:1 must be read with 1:26 to understand who's being spoken of when it says: "they were all with one accord" The word "they" is an antecedent. Antecedents always refer back to the last-named noun. Which is: "Mathias and he was numbered with the eleven apostles." Thus "Apostles" is the antecedent of "they" in Acts 2:1 Many make the mistake thinking that the 120 in Acts 1:15 is spoken of in Acts 2:1.

Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Thus it makes perfect common sense when the 2 verses are read together.

Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"as of a rushing mighty wind" shows it was not a rushing mighty wind, it was the same sound, similarity denies that it is the same.

Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. "cloven tongues like as of fire"

Again similarity denies that it is the same. It was not actual tongues of fire, it was "like as of fire". The result of this baptism is the Apostles speaking in tongues, languages they had not studied.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The result of this baptism is the apostles' speaking in tongues, languages they had not studied.

The word translated “speak” in Greek is a common general word meaning to utter forth or talk, but the second Greek word which is translated “utterance” has to do with the dignity of the message spoken. It was not babble but it was a Holy Spirit empowered announcement from on high. The spirit is empowering the Apostles to announce forth their witness of God redemptive acts in Christ.

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

At the building of the tower of Babel the language of people were confounded and the consequence was they became scattered over the face of the earth.

At the founding of the Church of Christ, with the gift of various languages, the scattered flock of nations began to be gathered under one Shepherd of their souls.

Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

Acts 2:8 And how hear we every man in our own tongue, wherein we were born?

Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

There are twelve or more nations mentioned in these verses. People no matter how educated, cultured, or traveled, can think most easily and perceive most simply and the language to which they were born.

Acts 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Acts 2:13 Others mocking said, These men are full of new wine.

This is just sarcasm for new wine is grape juice and nobody has ever gotten drunk on grape juice.

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Acts 2:15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

It is 9 o'clock in the morning: it is not the usual hour for drunks.

Acts 2:16 But this is that which was spoken by the prophet Joel;

During the forty days Jesus had spent with the Apostles after His resurrection He taught them from the Law, the Prophets and the Psalms, which are the 3 divisions of the Old Testament. Prompted by the Holy Spirit, Peter now teaches the people from Joel exactly what Jesus had taught him:

Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

The Jewish Masoretic Text of the Old Testament in Joel no longer says "last days" but the Dead Sea Scrolls uses "last days" showing the Jews sometime after Pentecost AD 30 changed this verse from their Bible because it is an Messianic proof text proving Jesus was the Christ.

Acts 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Acts 2:19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

The term "day of the Lord" is used in the Old Testament to prophecy coming judgment. This is poetic, apocalyptic, figurative language and not literal. Because it has been fulfilled we now know the meaning of the verse which is: in 40 years God will come in judgment of the Jews in the destruction of Jerusalem in 70AD.

This is because they murdered Jesus the Messiah, the Apostles, the Prophets and the Saints of the first century Church.

This type of figurative apocalyptic language God has often used in the past to describe the punishment of different nations cf:

Isaiah 13:1 The burden of Babylon, which Isaiah the son of Amoz did see.

Isaiah 13:5-13 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land. 6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. 7 Therefore shall all hands be faint, and every man's heart shall melt: 8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. 9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. 10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. 11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. 12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. 13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

Ezekiel 32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Ezekiel 32:7-9 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. 8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD. 9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

In Matthew 24 Jesus uses the very same language to describe the destruction of Jerusalem by Titus of Rome in 70 AD.

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the

carcase is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Greek word translated “angels” is also translated “messengers” meaning the Apostles who go out the all the world to gather Gods children from every nation. Acts 2:21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Salvation is now promised to all flesh by use of the word “whosoever”. How do you: “call upon the name of the Lord”? Do you just say LORD? Do you say: YHWH or YESHUA? Or can you do it in Greek? Is this literal or figurative? All of this will definitely be explained in this chapter.

Joel 2:28-32 And it shall come to pass afterward, [*that*] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32 And it shall come to pass, [*that*] whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Why the apostles?

Because God had miraculously distinguished the apostles from the other disciples of Jesus. This was done by baptizing them with the Holy Spirit.

The events on Pentecost relating to the baptism of the Holy Spirit.

(1) Connected with the occurrence was that which could be both “seen and heard”

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

There was the sound from heaven which could be heard, and there were the cloven tongues as of fire which could be seen.

- (2) The apostles were filled with the Holy Spirit.**
- (3) They spoke with other tongues languages as the Spirit gave them utterance.**
- (4) Henceforth they were empowered to work the SIGNS of apostles**

II Corinthians 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

Thus, we read of many miracles performed by the apostles.

**Peter's Quoting of Joel 2:28-32 On Pentecost Extended
The Promise Of The Baptism Of The Holy Spirit To Include Gentile Flesh
Acts 2:16-17ff**

Notice here that Joel's promise was that God would pour out His Spirit upon ALL flesh ... According to Peter, the Pentecost event was in fulfillment of Joel's prediction. However, "ALL flesh" would include Gentile flesh as well as Jewish. Since only Jewish flesh was baptized with the Holy Spirit on the day of Pentecost, there yet remained a similar baptizing of the Gentile flesh sometime in the then future. It is evident that this completing phase of the promise was fulfilled when the Gentile Cornelius and his house hold were baptized with the Holy Spirit.

Acts 10:34 Then Peter opened [*his*] mouth, and said, Of a truth I perceive that God is no respecter of persons:

Acts 10:44-8 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as [*he did*] unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

What was God's purpose in baptizing Cornelius and his household with the Holy Spirit? The gospel was first preached only to the Jews. Cornelius was one of the first Gentiles to hear the gospel. And he was the first to hear it from an Apostle. God had miraculously called Peter to go to this Gentile, God then administered the baptism of the Holy Spirit upon them to let Gentiles into the church and eternal life. The Jews resisted Gentiles to the very end and it took this event to help overcome their prejudices. This purpose is forcefully set forth in the first half of Acts 11.

The Apostles On The Day Of Pentecost And The Household Of Cornelius Are The Only Two Cases Of Holy Spirit Baptism

- 1. The case of Cornelius is the only event where persons are said to have received the "like gift" as the apostles (Acts 11:17).**
- 2. These 2 events are the only events that are cited as being fulfillments of John the Baptist's prediction. Acts 1:5 connects the promise of John with Cornelius's case.**
- 3. These 2 events completely fulfill all the promises that God has made concerning the baptism of the Holy Spirit.**

Those who insist that the baptism of the Holy Spirit occurs today must show:

- (1) That sometime later God has extended His promise beyond these two cases.**
- (2) God's purpose in giving it.**
- (3) Identicalness of present-day supposed cases of Holy Spirit baptism with that of the apostles on Pentecost. This they cannot do.**

Let us notice in conclusion that both of these instances were special cases, and that the baptism of the Holy Spirit was administered for special purposes. Those 2 instances and their circumstances cannot be reproduced today. Therefore, we need not be moved about by the much prevailing idea that some people today are baptized with the Holy Spirit.

Sources: KJV, theWord.com, 52 Stimulating Studies by Donald Hunt, J.B. Coffman's Commentary, Adam Clarke's Commentary